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LESSONS FOR LITTLE CHILDREN, No. II.—DRAWING.

[Continued from page 226.]

IN Volumes VI. and VII., at great trouble and expense, a very valuable treatise on drawing, by Schmid, was given to the readers of this Journal. That treatise is excellent, especially for the simple system of perspective drawing which it proposes, but, perhaps, it is not sufficiently elementary for little children, and I will endeavor to describe such a course of lessons as may be given to the children usually found in Primary Schools.*

The first lesson in drawing may be given by arranging a little class before the blackboards; or by allowing them to use slates at their seats. Each method has its advantages. If the teacher has heard the little ones read or spell, and is desirous to keep them usefully employed, (instead of obliging them to sit still, which to a young child is equivalent to being tortured,) she may draw a straight, horizontal line on the blackboard and require the pupils to draw five, ten or twenty such on their slates, as long as their little fingers. This will occupy them several minutes, during which the teacher may be employed in teaching another class. When the slates are full, the teacher may glance at them, and then require the slates to be cleaned, and a new slate full to be drawn as long as the next finger, perhaps. The length is unimportant, except that the lines look better when of equal length, and if the teacher does not determine what the length shall be, she will be interrupted by questions from the children. If they are required to make the line as long as the line on the blackboard, no evil will arise, but so short a line on the blackboard hardly gives an idea of a straight line or horizontal one.

* It may be well to state, for the benefit of teachers, that this lesson is but an enlargement of the first lesson in the elementary treatise on drawing, called "The Eye and Hand."

Great interest is created, if, when the slates are full, the children are required, all together, to erase the lines they have made. This is best done in the following manner. When a child has made the number of marks required, let it be the rule that he shall sit upright, with his hands behind him. When all have drawn, all will be thus seated waiting for orders. If no exercise will be interrupted, the teacher may then say, *Prepare!* Each pupil takes his sponge. *Rub!* Each erases what he has drawn, always continuing to rub till the third order, *Stop!* when all hands are instantly placed behind the back again. The writer of this lesson was not accustomed to speak, but to make a motion which the children imitated, for children watch for signs more carefully than for orders.

If the teacher is busily engaged with a higher class, the line on the board may be drawn by a pupil a little in advance of the class to be taught, and the signals for cleaning slates can be given as well by her as by the teacher. She too can inspect the slates more particularly than the teacher's time will enable him to do; but, once in a while, the teacher must contrive to glance at the work, to make the class feel that it is of importance to do it well.

After the children can draw a tolerably straight horizontal line, they may be required to draw a *vertical* line. Even at this early stage of the business some useful terms can be explained. To impress upon the child's mind the meaning of a *straight* or *right* line, various lines may be drawn on the black-board, some straight, some crooked, some horizontal and some inclined, to show the child that the direction of a line has nothing to do with its being a straight or right line.

Then, taking a *horizontal* line, the teacher may explain the meaning of the term. She may take them to the school door and show them some line of the horizon, where the sky and land appear to touch, running as the lines they have drawn do. Or she may show them the surface of the water in the school pail, and tip the pail, at various degrees, to show that the surface of the water, when at rest, is always horizontal.

After the idea of a horizontal line is well established, let the child draw *vertical* lines which may be described as the opposite of horizontal. The teacher must be careful not to confound a vertical with a perpendicular line, for a vertical line is always perpendicular to the horizon, but any line, whether horizontal or inclined, may have a perpendicular to it, a perpendicular being a right line raised on any other, and leaning to neither end of it. Thus, a perpendicular to the floor of a room must be a line drawn from the floor towards the ceiling, and the sides of the room are such perpendiculars; but a perpendicular to the sides of the room would be parallel to the floor, and, in fact, a horizontal also. These remarks have been made because the writer has heard some teachers use the

words *vertical* and *perpendicular* as if they were always synonymous.

While drawing lines, whether horizontal, vertical or inclined, the child can easily be taught the meaning of *parallel* lines which are lines running in the same direction, and not approaching each other.

When the children can draw horizontal, inclined and vertical lines, new interest may be given to the lessons by allowing them to apply these lines to the drawing of the frame of a house, or any object requiring only straight lines. These applications, however, should be held as rewards for attention, and the teacher should at first sketch on the blackboard such a figure as she wishes the child to imitate.

The writer does not pretend that a person unacquainted with drawing can teach it as well as an experienced draughtsman, but he believes that a course of lessons, such as is here proposed, may be given by any teacher, though ignorant of the art of drawing. If, in drawing a model house, she sometimes fails to make the lines vertical or horizontal, so much the better, if she allows the pupils to point out the fault, and, perhaps, go to the board and correct it.

When the child has drawn a straight line, she may cut it with a perpendicular of equal length, so as to form a cross. Before proceeding to draw angles, squares, polygons or circles, there is another series of more elementary lessons to which I will call the attention of teachers, in the next number. In the mean time, I would caution the teacher not to hurry over the lessons too hastily, but so to vary them as to keep up the interest of the pupils, and give them a great amount of practice.

W. B. F.

EARLY RELIGIOUS EDUCATION.

"There is no ground of objection from the apparent failure in the instances of early conversion, which have been tested by experience, and been thought to fail. The tests, in the majority of these cases, are wholly inappropriate and false. It is not only ignorant, but cruel, to expect that the Christian child should cease to be a child; and to frown upon the first bud-dings of its childish piety with suspicious looks, because it does not wear all the forms of reflecting wisdom; or to discourage the first and feeble beginnings of its hopes, because they are mingled with the thoughtlessness, the changeful moods, and the occasional inconsistencies, which are natural to merry and careless infancy. If we judged of the character of older Christians by tests as severe, and as unsuitable as those which we apply to children, it may well be questioned whether the tests would not as often disappoint us. Then again, we do not give to these early nurslings the genial Christian culture which we might and ought. Certainly we do not, if we chill

them by our suspicions of their sincerity, and force them into premature and hypocritical gravity by the rigor of our requirements. So, too, if we withhold from them the constant incitement of our own tempered lives, and pure affections, and consistent purposes,—the appropriate atmosphere which dependent childhood seeks and requires,—we should not wonder that an early blight so often serves to blast their delightful promise. Childhood lives in the atmosphere made for it by its elders; if that atmosphere is corrupted, let it be no matter of wonder that its piety so often seems to die.

“To all this it may be said, that this may be a finely sounding theory, but it will not hold true in fact;—that, though it may be plausibly argued that there is no reason why children should not thus early begin the Christian life, yet it is not to be expected that they will do so in fact. Certainly they will not in fact, so long as it is believed that they will not; and whether it is believed that they will not or that they can not, makes but little difference, in its influence on the diligence and zeal with which we labor for this end. If it be a received doctrine that the Christian life can not begin, till religious truth is distinctly received, and until the powers are matured for a formal conversion, then no effort will be made for any other result. All the nurture that is bestowed will contemplate a preparation for a deferred success. But let it be once believed, that there can be a religious nurture, in the very earliest training of infancy, and what earnestness of effort will there be that the training be made religious.

“If it must be a theory only, and not a theory realized in fact, it is because a true religious culture is so often a theory, and so rarely a fact. But let it be supposed that an angel should have the sole care and handling of an infant from the moment of its birth, and that all the earnestness of a seraph's ardent piety should be able to communicate with the infant through the means of power that are furnished in human sympathies, and by parental affection, can it be thought for a moment, that such a parent would convey no moral and religious impressions, by its looks and ways, and the whole machinery by which the mother knows how to awaken the interest, and to move the sympathies;—that even before the language of words was learned, the language of the heart would not be used for this purpose. No man can doubt it for an instant. And there only needs to be the same faith, and the same earnestness for the object, in the mind of every parent, to induce a revolution in the expectations and aims and results of all the families that truly deserve the name of Christian. But we need not urge the question of fact, whether or not the child will be truly holy before its acquaintance with God and Christ. We may safely and reasonably believe, nay, we certainly know, that the preparatory influences of the nursery may blend so gracefully and harmoni-

ously with its rudimental religious instruction, and both may act so well together, that, as the powers are developed, and the knowledge is enlarged, and the habits are matured, there shall be first a Christian infant, then a Christian child, and then a Christian man."—*New Englander*, January 1848.

TEACHERS' INSTITUTES.

[The following remarks on the benefit derived from Teachers' Institutes are from the Second Annual Report of the Secretary of Maine.]

"The inquiry is often made, how it is possible that teachers can derive any material benefit from the exercises of an Institute, in the brief period of ten days. It is hardly necessary for me to say that the inquiry comes from those who have never participated in those exercises, and have not taken the trouble to inform themselves by actual observation. For the information of such, however, I would answer the inquiry, briefly.

"It is true that the teacher who is deficient in ordinary intelligence, or who attends the Institute with no other object in view than the gratification of an idle curiosity, may not derive any benefit from the exercises in which he can not, or will not feel an interest. Upon minds of that character it is not to be expected that even the best influences can leave a permanently favorable impression, and it would be doing injustice to the best of causes, to form an opinion of its merits from the effects which it produces on such. There are thousands who are exemplary in their attendance upon the public ministrations of the Sabbath, but whose lives are as barren of good fruits as the *gospel fig-tree*; yet who, for that cause, derides the sanctuary, or its services, or denies their efficacy in winning man from sin and error, and girding him with strength for the discharge of his duty to God, and his brother man? But the benefit which the intelligent teacher, the true hearted man or woman, intent upon the acquisition of knowledge, cannot fail to derive from the exercises of an Institute, brief as may be its duration, will be obvious from the mere statement of the character of those exercises, the manner in which they are conducted, and the object which is kept constantly in view. The object is the qualification of those who are presumed to be already possessed of an ordinary, if not thorough knowledge of the elementary branches required to be taught in our public schools, and who have more or less practical acquaintance with the business of schoolkeeping, for the more intelligent and successful discharge of their duties as teachers. The exercises consist of a review of those branches, of practical expositions and illustrations of the most approved methods of instruction in them, of the best modes of organizing, governing, and dis-

ciplining a school, of inculcating the principles of morality, and keeping alive in the hearts of children an interest in the studies in which their minds are engaged; the whole being interspersed with the expression of the views, opinions and experience of the pupils, and practical demonstrative lectures by the teachers." * * * *

"There are other incidental benefits following from these annual conventions of teachers, which are not to be overlooked. The opportunity which is thereby afforded to the community at large for listening to lectures upon educational topics, the natural tendency of those lectures being to awaken an interest in the cause of popular education, and to give to it an impulse which it can only receive from the popular will; the formation of a community of interests, and the exciting of a laudable professional pride among teachers to advance the character of their calling; the collision of mind with mind, calling into exercise its slumbering energies; and the tendency to the establishment of uniformity in methods of government and instruction;—all unite in recommending the Teachers' Institute to the favorable consideration of parents, teachers and all interested in the elevation of the standard of moral and intellectual culture.

"Abundant testimony of the favorable impression produced by the Institutes which were held last autumn, is furnished in the resolutions which were adopted at the close of their several sessions, by the teachers; and, in many instances, by the citizens in whose immediate vicinity they were held. For the gratification of those friends of the cause who were not permitted to be participators in the occasion, I append to my Report some extracts from the resolutions to which I refer.

"In bringing to a close my remarks upon this subject, I have only to add my renewed conviction, from the experience and observation of the past year, that to the Teachers' Institute must we look, as the instrumentality by which the immediate demand for teachers more thoroughly indoctrinated in the *art of teaching*, is to be supplied. An institution of a more permanent character, like the Normal Schools of Massachusetts and New-York, desirable as is the establishment, and powerful as would be the agency of such in elevating the character of the teacher, and providing for the intellectual wants of the coming generations, would be found wholly inadequate to the present emergency. The period may arrive, and I have faith that it will, when an enlightened public sentiment, and an enlarged philanthropy, will afford sufficient inducements to those who would assume the responsibility of the teacher's calling, to qualify themselves, without extraneous aid, for the faithful and intelligent discharge of their duties. Until then, I hold it to be the duty, as well as the truest and wisest policy of the State, looking to the present and future welfare of the people,

to lend its aid in providing competent instructors for the children, by encouraging and sustaining the Teachers' Institute. Its neglect or refusal so to do might not prove fatal to the effort now making to elevate the character of the teacher, and with it that of the Free School,—it could not, so long as there were to be found within its limits men recognising the existence and authority of moral and social obligations,—yet would it paralyze the right arm by which this great and good work may be borne successfully onward."

SCHOOL HOUSE ARCHITECTURE.

Mr. Crosby, Secretary of the Maine Board of Education, thus wittily and forcibly exposes defects in the schoolhouses of Maine, which are not so rare in Massachusetts as to make the description inapplicable or the hints unnecessary. He says, "I know of no matter of taste in which so remarkable a similarity prevails throughout our State, as in the selection of the site for a schoolhouse. The side-line of the public highway, and the most worthless parcel of land in the district, if the two can be found in juxtaposition, seem to be the favored locality. Whether this is the result of a peculiar mental habitude of our people,—the legitimate offspring of New-England thrift,—or, whether it has grown out of the belief that the '*pursuit of knowledge under difficulties*,' is most conducive to the rapid development of intellect, are questions which I leave for the solution of the metaphysician of the next century, when the researches of its antiquarian shall have discovered the existence of the fact before stated. With such light as we of this generation have upon the subject, there can be but little doubt, that there is ample room, and necessity, for immediate reform in this matter. The meagre allowance of ground, it being, in many cases, but a few feet more than is actually covered by the building, is another feature in the location of schoolhouses, which is open to very serious objection. Not to dwell upon the very apparent danger and discomfort to both children and travellers, arising from a recess passed in the public highway, or the manifest wrong of placing in the way of the young the temptation to disregard the rights of others, by trespassing, of necessity, as it were, upon private enclosures, for want of proper and sufficient play-ground, as precluding the possibility of providing those conveniences which the necessities of nature and common decency,—to say nothing of the moral health of the community,—demand, this neglect, through indifference or parsimony, to provide with the schoolhouse a suitable quantity of ground about it, is most severely reprehensible. I have had frequent occasion in my travels through the State, to express my surprise at the utter destitution of the convenience connected with schoolhouses, to which I refer.

That parents, whose duty it is to provide for the physical as well as the intellectual wants of their children,—to keep them as far removed as possible from the contaminating influences of vulgarity in all its various aspects,—should permit such a state of things to exist; that the moral sense of the community should tolerate such a disregard of the proprieties of civilized life, is, to my mind, matter not merely of surprise, but of amazement."

CORPORAL PUNISHMENT.

[The following sketch of a real character, attributed to William Jerdan, has been printed in several newspapers, under the title of "The Reasoning Schoolmaster," and is worthy of a more permanent record; for, although somewhat overdrawn, it illustrates an important principle of school discipline. We have taken the liberty, however, to add somewhat to the sketch, in order more fully to expose the danger of requiring concessions and acknowledgments of pupils who are penitent, but whose pride or conscience revolts at the humiliation often unnecessarily required. Our addition is printed without the marks of quotation.]

"The master of our school was an eccentric pedagogue, very learned, as we thought; very formal, as we saw; very severe, as we felt; and among his eccentricities there was none more laughable than his manner of inflicting punishment. It was a maxim with him that justice should not only be done, but acknowledged; and thus such scenes as the following were of frequent occurrence:

"*Pedagogue.* 'John Smith?'

"*John.* 'Here, sir!'

"*P.* 'Come from your 'here' hither.' (John moves slowly and reluctantly up to the desk.) 'John Smith, you have been guilty of throwing stones, which I forbade.' (John hangs his head disconsolately.) 'John Smith, it is of no use to look sorrowful now, you should have thought of sorrow before you committed the offence, (reaching down the cane.) You are aware, John Smith, that those who do evil must be punished; and you, John, must, therefore be punished. Is it not so?'

"*J.* 'Oh, sir, I will never do so again.'

"*P.* 'I hope you will not, John; but as you forgot the prohibition when left to your unassisted memory, the remembrance of the smart now to be administered will be the more likely to prevent a relapse in future. Hold out your hand?' (Whack.)

"*J.* 'Oh, sir! oh, sir! I will never do so again.'

"*P.* 'I hope not; hold out your hand again.' (Whack, and a screech from John.) 'Now, John, you begin to perceive the consequence of disobedience.'

"J. 'Oh, yes, sir,—enough, sir, enough, sir!'

"P. 'By no means, John. You are somewhat convinced of your error, but yet not sensible of the justice of your punishment, and the quantum due to you. Hold out your other hand.' (Whack and scream.)

"J. 'Mercy, sir, I will never—' (Blubbling.)

"P. 'It is all for your good, John; hold out your left hand again. Even handed justice! Why don't you do as you're bid, sir, eh?' (A slash across the shoulders.)

"J. 'Oh, oh!'

"P. 'That's a good boy!' (Whack on the hand again.) 'That's a good boy!' (Whack.) 'Now, John, you feel that it is all for your good.'

"J. 'Oh, no, sir,—oh, no! it is very bad, very sore.'

"P. 'Dear me, John. Hold out again, sir. I must convince you that it is justice, and all for your good.' (A rain of stripes on hand and back, John bellowing all the while.) 'You must feel it is for your good, my boy.'

"J. 'Oh, yes, sir,—oh, yes-s-s-s-s.'

"P. 'That's a good lad; you're right again.'

"J. 'It is all for my good, sir; it is all for my good.'

"P. 'Indeed it is, my dear. There!'—(Whack, whack.) 'Now thank me, John.' John hesitates,—(Whack, whack.)

"J. 'Oh, oh! Thank you, sir; thank you, sir, very much. I will never do it again; thank you, sir. Oh, sir, tha-a-a-nks.'

"P. 'That's a dear good boy. Now you may go to your place, and sit down and cry as much as you wish, but without making any noise. And then you must learn your lesson. And, John, you will not forget my orders again. You will be grateful for the instruction I have bestowed upon you. You will feel that justice is a great and certain principle. You may see, also, how much your companions may be benefited by your example. Go and sit down; there's a good boy, John. I might have punished you more severely than I have done,—you know that, John?' (Holds up the cane.)

J. 'Oh, yes, sir.'

P. 'You thank me sincerely for what I have given you?' (Holding up the cane.)

J. 'Oh, yes, sir,—no, sir,—I don't know, sir.'

P. 'You don't know, hey!' (Whack, whack!) 'I'll teach you. Take that. You don't know whether you thank me, hey?' (Whack! whack!)

J. 'Oh, yes, sir, I do! I do!'

P. 'Do what?'

J. 'Do know, sir.'

P. 'Do know what?'

J. 'Oh, sir, my Sunday school teacher tells me never to lie, and you wish me to say I thank you, when——'

P. 'When what?'

J. 'When I don't, I can't, I won't, if you kill me.'

P. 'You have lied, then, John; for you told me just now that you did thank me. I must punish you for lying also.'
(Raising his cane.)

J. 'O, sir, I was so frightened I said any thing, sir.'

P. 'John, do you know how sinful it is to lie?'

J. 'O, yes, sir, my Sabbath school teacher says it is.'

P. 'Then, John, you must be whipped till you are sensible of the awful nature of your sin. Take off your coat, John, you will thank me one of these days for my care of you, John.'

PHYSICAL EXERCISE.

In the fifteenth number of the present volume, when speaking of the health of teachers, I expressed an opinion that they would be greatly benefited by directing the exercises of their pupils during recess, and by frequently participating in them. The custom of allowing boys and girls to attend the same school is unfavorable to this arrangement, but still the teacher can easily contrive to keep both sexes employed, even in different yards, by placing them under suitable monitors.

It is not uncommon for teachers to allow their pupils to take recesses in the utmost disorder, and a camp of wild Indians does not exhibit a more noisy and confused scene than is often witnessed when school is dismissed. If the teacher were aware how unfavorable an opinion is formed of his school by such disorderly outpourings and screamings, he would spare no exertion to have recess and dismissal decently and quietly performed.

When it is time for recess, at a given signal, all the boys and girls may rise together, and then, at a second signal, the scholar nearest the door may lead off to the yard. Any one who attempts to run before another, should be required to take his or her seat, at least till all have passed out. Care should be taken to have this operation performed without noise. I have often been surprised at the clatter allowed by teachers, and have been told by them that "when children wear such thick shoes or boots they cannot be expected to move without much noise." This is a mistake; a school of French children, with wooden shoes, would make less clatter than is often heard in our schoolrooms. In all cases, if the shoes make a noise, the pupil should walk on tip-toe in the schoolroom.

It is not a bad plan to make the exercises of recess so agreeable, that it will be a serious punishment to any child not to be allowed to share in them, and then the teacher has a guaranty for the good behavior of the children. Much complaint is made of the unpunctuality of children, but if it be understood that just as many minutes of recess must be lost, as the pupil comes tardy, an effectual check may be put upon the evil.

Before the children go out to the yard, suitable monitors should be appointed to superintend the plays and exercises. Sometimes I have allowed the pupils to choose their own officers, subject to my approval, and this often is productive of ready obedience to orders;—children, like adults, being better pleased with officers of their own choice, than with those placed over them without their consent. One monitor should see to the order of procession from their seats to the play-ground; one may direct the sports of the larger pupils, and another those of the little ones. One should have the supervision of the garments, another of the out-house, &c., &c. A very little practice will show who are best fitted for monitors, and how many are needed. If there is no play-ground but the road, the teacher will be shy of appearing there, but he must be more careful than ever to have a monitor to see that no rudeness is shown to travellers. I hope it will not be long before the old practice of saluting travellers with a respectful bow or courtesy will be revived, especially in the vicinity of the schoolroom.

But, although the child, when tardy or disorderly, may be forbidden to take recess with the others, let the teacher beware of depriving him of it entirely. He must be allowed to go out alone, and let the teacher always remember that it is better to allow a child to go out a dozen times unnecessarily, than to forbid it once when nature requires relief. Perhaps no one thing has sowed the seeds of painful and incurable diseases so frequently as a want of caution and good judgment in this matter of going out. I always delegated the power of giving permission to retire to a faithful child of each sex, and in this way I not only promoted delicacy of manners, but saved myself much trouble, and I believe, prevented much imposition.

It is to be regretted that so few schoolhouses have proper accommodations. There can be no doubt, that, where the two sexes are instructed in the same school, there should be two yards entirely separated. The sports of boys and girls are so different that they cannot play together without injury to their manners, and yet how rarely do we witness any circumspection on the part of parents and committees in this respect. Not one school in a thousand has a separate out-house for each sex; not one in a thousand has separate yards; not one in a thousand has any thing deserving the name of yard. If I wished to show an "abomination of desolation," I think I should exhibit one of our village schoolhouses, small, dirty, unpainted, unventilated; the benches ill-constructed and sadly cut and disfigured; the ground around the door deprived of verdure, and unshaded by trees; the out-house exposed to the road, and often without a door, and all this neglect merely to save a few dollars, which, if well laid out, would be returned to the dis-

strict in the improved manners and morals of the children,—an acquisition not to be estimated in dollars and cents.

Recess is as necessary to the teacher as to the pupils, but if there is but one yard, one out-house, the schools mixed, the girls and boys must have a recess at different times, and while one is out the other must require the care of the teacher, who is thus deprived of recess, and prevented from directing the exercise of either. It is a common opinion that children can play without help, but I know from experience that five minutes of exercise judiciously directed by the teacher are of more value than twenty minutes of the exercise usually taken by children. I will endeavor, in a future number, to prove this assertion.

W. B. F.

THE FATHER—AN INSTRUCTIVE SKETCH.

It is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been in our own country, it is important that young females should possess some employment by which they may obtain a livelihood in case they should be reduced to the necessity of supporting themselves. When families are unexpectedly reduced from affluence to poverty, how pitifully contemptible it is to see the mother desponding or helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; to-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and in our children. Money may pass away, but God has given us a better treasure in these active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do? poor things," said he.

"You shall see, you shall see," answered several voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor. We shall work and make you rich again."

"I shall help," said the younger girl, hardly four years old. "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left this stately house. The servants were dismissed. Pictures and plate, rich carpets and furniture were sold, and she

who had been so long mistress of the mansion shed no tear. "Pay every debt," said she, "let no one suffer through us, and we may yet be happy."

He rented a neat cottage and a small piece of ground a few miles from the city. With the aid of his sons he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been, in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one assisted her in the household, and also instructed the younger children. Besides, they executed various works, which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to a merchant in the city.

They cultivated flowers, sent bouquets to market in the cart that conveyed the vegetables; they plaited straw, they painted maps, they executed plain needlework. Every one was at her post, busy and cheerful. The little cottage was like a bee-hive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do, when we lived in the great house," said the children, and we love each other a great deal better here. You call us your little bees."

"Yes," said the father, "and you make just such honey as the heart likes to feed on."

Economy as well as industry was strictly observed, nothing was wasted, nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

The little dwelling which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flowering-trees were replanted around it. The merchant was happier under his woodbine covered porch, on a summer's evening, than he had been in his showy dressing-room.

"We are now thriving and prosperous," said he, "shall we return to the city?"

"Oh, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich and did not

work. So father please not be a rich man any more."—*Mrs. Sigourney.*

ADVANTAGES OF KNOWLEDGE.

It was not the design of Providence that the work of the world should be performed by muscular strength. God has filled the earth and imbued the elements with energies of greater power than all the inhabitants of a thousand planets like ours. Whence come our necessities and our luxuries,—those comforts and appliances that make the difference between a houseless wandering tribe of Indians in the far West, and a New England village? They do not come wholly or principally from the original, unassisted strength of the human arm, but from the employment, through intelligence and skill, of those great natural forces with which the bountiful Creator has filled every part of the material Universe. Caloric, gravitation, expansibility, compressibility, electricity, chemical affinities and repulsions, spontaneous velocities,—these are the mighty agents which the intellect of man harnesses to the car of improvement. The application of water and wind and steam to the propulsion of machinery, and to the transportation of men and merchandise from place to place, has added ten thousand fold to the actual products of human industry. How small the wheel which the stoutest laborer can turn, and how soon will he be weary. Compare this with a wheel driving a thousand spindles or looms, which a stream of water can turn, and never tire. A locomotive will take five hundred men, and bear them on their journey hundreds of miles in a day. Look at these same five hundred men, starting from the same point, and attempting the same distance, with all the pedestrian's or the equestrian's toil and tardiness. The cotton mills of Massachusetts will turn out more cloth in one day than could have been manufactured by all the inhabitants of the Eastern continent during the tenth century. On an element which in ancient times was supposed to be exclusively within the control of the gods, and where it was deemed impious for human power to intrude, even there the gigantic forces of nature, which human science and skill have enlisted in their service, confront and overcome the raging of the elements,—breasting tempests and tides, escaping reefs and lee-shores, and careering triumphant around the globe. The velocity of winds, the weight of waters, and the rage of steam, are powers, each one of which is infinitely stronger than all the strength of all the nations and races of mankind, were it all gathered into a single arm. And all these energies are given us on one condition,—the condition of intelligence,—that is, of education.

Had God intended that the work of the world should be done by human bones and sinews, He would have given us an arm as solid and strong as the shaft of a steam engine; and enabled us to stand, day and night, and turn the crank of a

steamship while sailing to Liverpool or Calcutta. Had God designed the human muscles to do the work of the world, then, instead of the ingredients of gunpowder or gun cotton, and the expansive force of heat, he would have given us hands which could take a granite quarry and break its solid acres into suitable and symmetrical blocks, as easily as we now open an orange. Had He intended us for bearing burdens, He would have given us Atlantean shoulders, by which we could carry the vast freights of rail-car and steamship, as a porter carries his pack. He would have given us lungs by which we could blow fleets before us; and wings to sweep over ocean wastes. But instead of iron arms, and Atlantean shoulders, and the lungs of Boreas, He has given us a mind, a soul, a capacity of acquiring knowledge, and thus of appropriating all these energies of nature to our own use. Instead of a telescopic and microscopic eye, He has given us power to invent the telescope and the microscope. Instead of ten thousand fingers, He has given us genius inventive of the power loom and the printing press. Without a cultivated intellect, man is among the weakest of all the dynamical forces of nature; with a cultivated intellect, he commands them all.

And now, what does the slave-maker do? He abolishes this mighty power of the intellect, and uses only the weak, degraded, half animated forces of the human limbs. A thousand slaves may stand by a river, and to them it is only an object of fear or of superstition. An intelligent man surpasses the ancient idea of a river-god; he stands by the Penobscot, the Kennebec, the Merrimack, or the Connecticut; he commands each to do more work than could be performed by a hundred thousand men,—to saw timber, to make cloth, to grind corn,—and they obey. Ignorant slaves stand upon a coal mine, and to them it is only a worthless part of the inanimate earth. An intelligent man uses the same mine to print a million of books. Slaves will seek to obtain the same crop from the same field, year after year, though the *pabulum* of that crop is exhausted; the intelligent man, with his chemist's eye, sees not only the minutest atoms of the earth, but the imponderable gases that permeate it, and he is rewarded with a luxuriant harvest.

Nor are these advantages confined to those departments of nature where her mightiest forces are brought into requisition. In accomplishing whatever requires delicacy and precision, nature is as much more perfect than man, as she is more powerful in whatever requires strength. Whether in great or in small operations, all the improvements in the mechanical and the useful arts come as directly from intelligence, as a bird comes out of a shell, or the beautiful colors of a flower out of sunshine. The slave-worker is forever prying at the short end of Nature's lever; and using the back, instead of the edge, of her finest instruments.

The most abundant proof exists, derived from all departments of human industry, that uneducated labor is comparatively unprofitable labor. I have before me the statements of a number of the most intelligent gentlemen in Massachusetts, affirming this fact as the result of an experience extending over many years. In Massachusetts we have no native-born child wholly without school instruction; but the degrees of attainment, of mental development, are various. Half a dozen years ago, the Massachusetts Board of Education obtained statements from large numbers of our master manufacturers, authenticated from the books of their respective establishments, and covering a series of years; the result of which was, that increased wages were found in connection with increased intelligence, just as certainly as increased heat raises the mercury in the thermometer. Foreigners, and those coming from other States who made their marks when they receipted their bills, earned the least; those who had a moderate or limited education, occupied a middle ground on the pay-roll; while the intelligent young women who worked in the mills in winter, and taught schools in summer, crowned the list. The larger capital in the form of intelligence, yielded the larger interest in the form of wages. This inquiry was not confined to manufactures, but was extended to other departments of business, where the results of labor could be made the subject of exact measurement.

This is universally so. The mechanic sees it when he compares the work of a stupid with that of an awakened mind. The traveller sees it, when he passes from an educated into an uneducated nation. There are countries in Europe, lying side by side, where, without compass or chart, without bound or land-mark, I could run the line of demarcation between the two, by the broad, legible characters which ignorance has written on roads, fields, houses, and the persons of men, women, and children on one side, and which knowledge has inscribed on the other. *Horace Mann's Speech in Congress, June 30, 1848.*

NEW ARITHMETIC.—The Common School Arithmetic, designed for learners of every class, and particularly for those who are desirous of acquiring a thorough knowledge of practical mathematics, by Pliny E. Chase, A. M., Author of the Elements of Arithmetic. Worcester, Mass.—A. Hutchinson & Co. 1848.

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